

Explanation of Increase of People's Welfare through National Craftsmanship in Historical, Scientific and Literary Sources

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Abstract: This article is devoted to the historical, scientific and literary sources of improving the well-being of the people by means of national handicrafts. It also provides an analytical statement of the role of national handicrafts in social life, its importance and the opinions of Eastern thinkers about it.

Keywords: National handicraft, craftsmanship, labor education, opinion, historical, scientific and literary sources.

Humanity has been fighting for survival since its appearance on earth, and one of the important conditions for survival in society is to work. Because work is the first and main means of satisfying human needs, labor education appeared earlier than other types of education. Labor education is one of the age-old, eternal and topical topics, and this educational process is reflected in fairy tales, epics, folk proverbs, works of Eastern thinkers, religious and historical manuscripts.

Prophet David (peace be upon him) made a living by blacksmithing, encyclopedic scholar Farabi, who became famous as the second teacher after Aristotle, by gardening, poet Sakkoki by knife making, and poet Zavqi by mahsidos. Khwaja Bahavuddi Naqshband was also engaged in crafts, and he was one of the first in Movaroonnahr to invite people to learn crafts. He made a living by weaving thick silk cloth - kimhob and providing it with silk (kudungar), and he also taught his students the craft.

When famous poet Alisher Navoy said and gave a number of examples about Sufism's ancestors and branches in "Nasoim ul Muhabbat", said that Khoja Abdulla Ansari was a shoemaker, Sheikh Abubakr Habbaz was a baker, Sheikh Omuli was a butcher, Sheikh Ashari was a bricklayer, Sheikh Bannon was a porter, Sheikh Abdukhsan was a carpenter [1, 132].

Abu Raykhan Beruni (973-1048) also considers the prosperity of the country, the happiness and perfection of people in his honest work and vocational training. Beruni's works "Geodesia" and "Mineralogy" also contain valuable information about the development of production and professions during his lifetime. For example: in the chapter "On Iron" of the work "Mineralogy", the information about the methods of working of iron, the technology of steel production has not lost its importance even now. As a great scientist, mineralogist, physicist, and chemist, he determined the relative weights of substances in a size close to the current calculations. For this, he made special and various molds. Abu Rayhan Beruni: "The first and most necessary need of a person is work. Only the revitalization of intelligence and work determines people's lives. "The main duty and task of a person is to work, because anything can be achieved through hard work," he said [2, 9].

Emphasizing the need for labor and profession to be chosen by people freely, that is, according to their abilities, Beruni said: "Hiring someone by force will not be permanent, nor will it be right." In our opinion, in these lines, the scientist showed the inefficiency and instability of

forced labor. Because free, creative work is useful, it also improves the profession and elevates the craftsman to greatness. So, Beruni believes that a person's intelligence, ability, and power will increase due to honest work and acquiring a profession. With this, he greatly appreciates the virtues of hard work and honoring his profession.

The famous, enlightened poet and thinker Yusuf Khos Khojib's work titled "Kutadgu Bilig" (Knowledge that leads to happiness), written in Balasagun in 1069-1070 and finished in Kashgar, comprehensively analyzed the human being and his social essence, role and function in life. The people of the city and the village, the peasants and the peasants are divided into social classes, and they talk about farmers, artisans, herdsmen, scientists, doctors and others. He sees knowledge and enlightenment as the key to happiness. Ordinary people, hardworking people are depicted with respect in the work. The thinker poet said about artisans: "They are very necessary people ... blacksmiths, tailors, shoemakers, watermen, weavers, saddlers, stonemasons, shooters, archers are very useful ... in this world they bring good. They do a lot of wonderful things," he said [3, 661].

"Kabusnoma" by Kaikovus, who lived and created in the 11th century, occupies an important place in world pedagogy. In his work, Kaikovus thinks about issues related to education and morals. In "Kabusnoma" written by Kaikovus: "O child, be aware that a person without a skill is always useless and does not benefit anyone. You know that a thorn bush has a ping tree, but it has no shade. and does not benefit others [4, 41].

In order to create goodness, a person needs to work and create material wealth with his own hands. Kaikovus encourages children to work in the chapter of "Dream Book" entitled "In remembrance of the advantage of craft, high value and high endurance": "It is useful to work to acquire knowledge, to save the body from laziness. Because laziness and lack of exercise cause the body to break down and get sick. If you don't work hard to tame your body, you won't be healthy and high-ranking..." he says [4, 26].

Above, some opinions of the scholars of the East regarding teacher-disciple etiquette and valuing the profession have been presented. In fact, this analysis can be continued, because from time immemorial both science and craft have been honored in the East. Unlimited respect was shown to their teachers, young people who mastered a good profession were valued and cared for. The views of great scholars on teacher-student etiquette, their practical and theoretical importance today have not lost their power. In our research, attention was paid to this feature of the issue. In particular, scientific analysis of the available sources shows that in ancient times, our ancestors had rich experience in teaching young people a trade based on the teacher-disciple manner. However, in recent years, the rich heritage and experience of our ancestors have not been fully utilized.

One of the reasons for this is that educational institutions do not pay attention to the use of the tradition of teacher-student etiquette. In addition, the experience of our ancestors, the essence of using the traditions of "Master-disciple etiquette" cannot be considered sufficient. There are such shortcomings, inconsistencies in covering the experiences on a large scale, in general secondary schools, secondary special vocational educational institutions, higher educational institutions, the lack of teaching the oriental manners of the master and the apprentice in the workshops teaching the apprentices on their own initiative has its effect on the formation of morals, spirituality and the level of knowledge of students and young people. Today, in our independent country, wide opportunities have been opened to preserve, appreciate, use practical decorative art, which is the result of the creative work of our people over the centuries, to develop the aesthetic taste of young people and to educate them as highly cultured people. Educating young people in the spirit of unique masterpieces of culture, rare works created by folk masters, such as Abu Rayhan Beruni, Abu Ali ibn Sina, Al Khorazmi, Nizami Ganjavi, Khisrav Dehlavi, Alisher Navoi, Kamaluddin Behzad, Zahiriddin Muhammad Babur, world-famous scientists, poets and artists. who called for the secrets of the craft to bequeath to them. The great leader and statesman Amir Temur, relying on the help of craftsmen and scientists, great specialists, gave great importance to

the development of such fields as mathematics, geometry, architecture, astronomy, literature, linguistics, history, music, visual arts, and calligraphy.

In fact, Amir Temur relied on the representatives of the class of artisans in addition to the class of elders, soldiers, and merchants to create a centralized state. During the period of Amir Temur and the Timurids, folk crafts and culture developed at a high level. By order of Timur, craftsmen and architects were brought from different countries, unique buildings were built and gardens were established. In the history of the development of our nation, the way of teaching young people to work honestly and master the secrets of various professions has been researched by thinkers, theorists and practitioners in different eras, and they have expressed their thoughts and opinions in their works. In the cities, the number of craft districts increased, new guzars, streets, market stalls, tims and tokis appeared related to the profession. Only in the city of Samarkand, the names of the neighborhoods related to crafts have been preserved to this day. For example, Sozangaron, Kordagaron, Simkashon, Mikchagaron, Ignasozlar, etc [6, 334].

Thus, national handicrafts have been developed in Uzbekistan for a long time, and the production of handicraft products has been traditionally passed down from generation to generation. But due to the political processes and the authoritarian regime of the last century, attention to national crafts has faded.

After the independence of Uzbekistan, with the initiative of the first President of the Republic of Uzbekistan, I.A. Karimov, the way was opened to appreciate national values, preserve them, and preserve the disappearing traditions.

At a new stage of Uzbekistan's development, with the efforts of the President of the Republic of Uzbekistan, Sh.M. Mirziyoev, a wide path was opened for the implementation of entrepreneurship of the population in the socio-economic development of Uzbekistan through the means of national craft values. Normative and legal frameworks for the development of national handicrafts were created, and opportunities were created to conduct scientific research on the problems of developing national handicrafts. Their scientific researches were mainly studied in terms of the origin of handicrafts, their connection with customs, and the culture of life. Before that, Uzbek national handicrafts interested many ethnographers, historians, art historians, pedagogues and psychologists. For example, T.Abdullaev, U.A.Qilichev tried to scientifically justify the development stages and trends of the national crafts of Uzbekistan in the 19th-20th centuries.

In conclusion, it should be noted that through the development of national handicrafts in our Republic, they have the opportunity to develop the following skills related to entrepreneurship:

- 1) To bring more income for the prosperity of the family;
- 2) Striving for independent activity using the tradition of "Master-Apprentice";
- 3) To be free, creative, initiative in the process of activity;
- 4) Independent management of one's own business as an entrepreneur.

Of course, the qualifications listed above create an opportunity to increase the material well-being of the artisan population, improve their economic skills, and actively participate in the socio-economic life of the country.

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